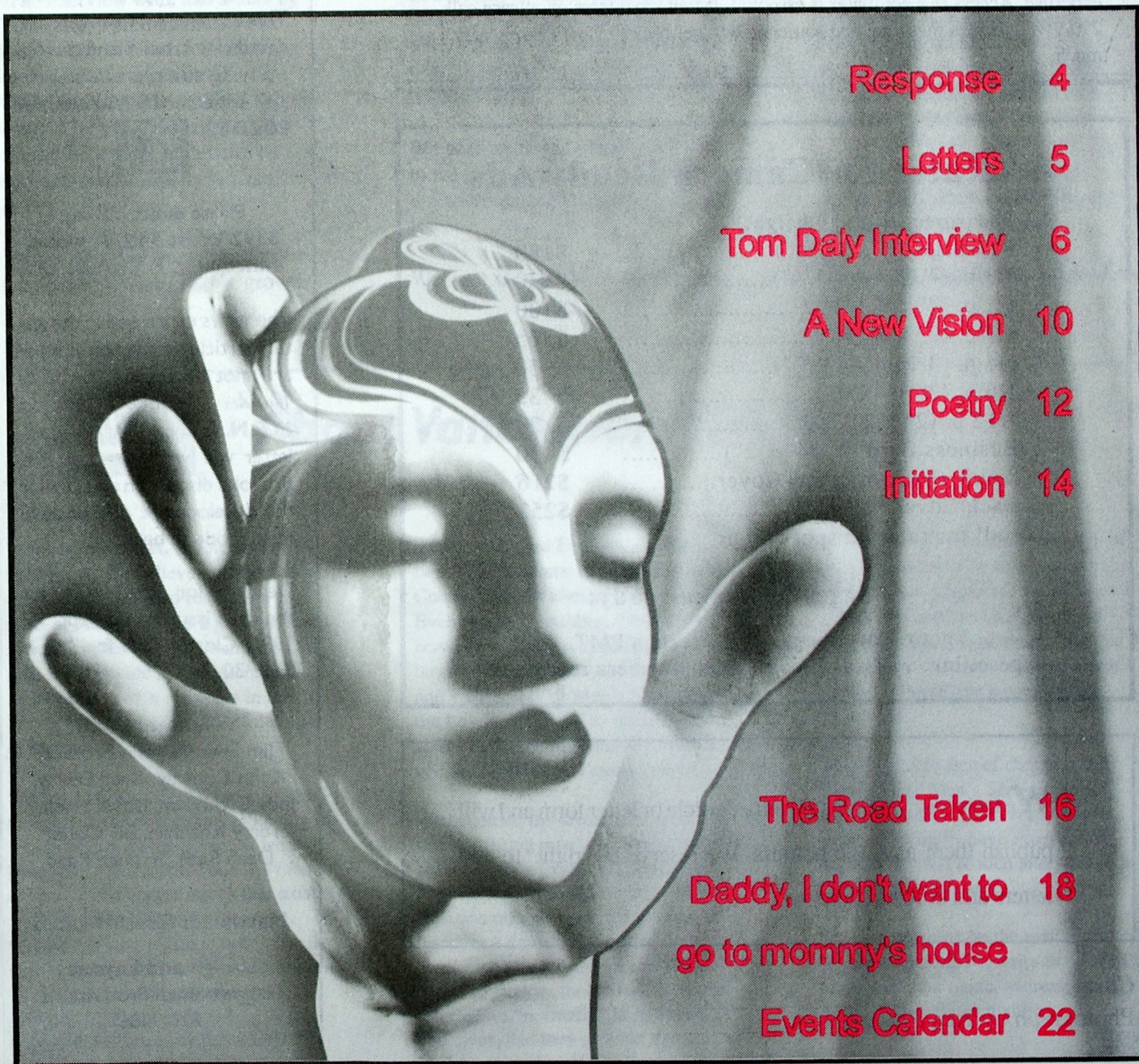


Thunder Stick

The Journal of Vancouver M.E.N.



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Thunder Stick: a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used by indigenous native people throughout the world to call the community together for ceremonial events and often for male initiation rites.

A Plea

Thunder Stick is in need of volunteer staff to help design, edit and produce the journal. Our production staff is quite small, and we are looking for hardy souls willing to donate roughly 6 hours per month to assist in putting the publication together. We require artwork and photography expertise. We are especially hopeful in finding someone with desk-top publishing experience and computer expertise. Access to a computer is essential. If you are interested, please call 290-9988, leave a message, and someone will get back to you. Thanks very much.

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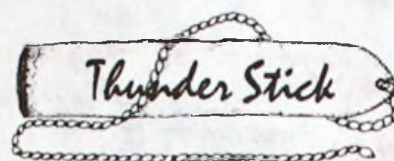
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We welcome your ideas in either article or letter form and will publish them as space permits. We reserve the right to edit letters and articles submitted.

Cover:

Photograph by Ken Rogers



VOLUME 2 NUMBER 3

Summer, 1992

CIRCULATION: 7000

Thunder Stick is a publication of the Vancouver Men's Evolve-ment Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide up-dated event news and the opportunity to direct a message to any aspect of **Vancouver M.E.N.**



Please direct mail to:

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The views expressed in the let-ters, articles and advertising of are not necessarily those of *Thunder Stick* or **Vancouver M.E.N.** We hope that this news-let-ter will stimulate thought, provoke discussion and further the development of a positive male mode of being.

Deadline for submissions for the next issue of is Sept. 15, 1992. Closing date for Ads is Sept. 30, 1992.

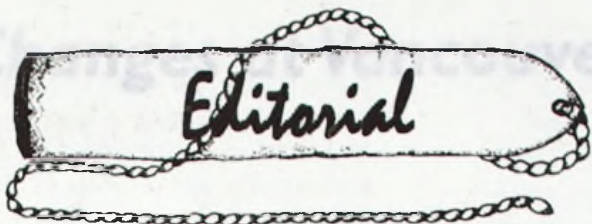
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Last issue centred on our relationship with father, the need for male affirmation and the ensuing search for meaning and values. This issue continues those ideas. There is a follow-up to Dean Rath's letter. The theme of initiation, of male rites of passage, is continued and expanded in an interview with, and article by Tom Daly, a prominent voice in men's work in North America. Our second instalment in the Men's Group section presents real food for thought for your men's group. Of course there are more articles by you, our local readership, including the Poetry section.

This is a time of transition for the magazine. *Thunder Stick's* growth

and popularity, its increased readership, and mailing list have increased the costs to the point where changes became inevitable. As a result, this is the last issue which will be mailed without subscription. Although free issues will continue to be available at the bookstores noted in the magazine, *Thunder Stick's* continued existence will now depend on your subscriptions, advertising and donations - so respond now!

We wish to extend a heartfelt thanks to the men's groups whose timely donations ensured the release of this issue.

We wish *Thunder Stick*, like its name,

to be a calling card for the community, especially men. This is a place for your voice and hopefully a place to connect - from articles, to events, to the bulletin board - Happenings. Most importantly for us, we would like to hear your response to *Thunder Stick* - so write.

Vancouver M.E.N. is bringing Tom Daly to town on September 10th for its very first residential workshop. For those who dare it should be a challenging experience.

Next issue will focus on men's groups. Don't miss it. Send in your articles as quickly as possible.

David Hanley & Terry Keenhan



About Vancouver M.E.N.

Vancouver M.E.N. is a network of volunteers. We believe that there is a deep need for men to rediscover the roots of masculinity as a positive force in our families and communities. Our goal is to provide information and services for men's activities in the Lower Mainland of British Columbia to support this need.

We are dedicated to making available the experience of learning and being in community with other men as we believe this atmosphere enables men to delve into the deeper issues that exist for men today. We have found drumming, storytelling, poetry, ritual, dance, shared work and the exploration of mythology to be effective in bringing men into community. We organize workshops with leading figures in mytho-poetic and related

men's work (see Events Calendar); run two regular events: the Men's Wisdom Council, Myths after Midnight, and Evening of Drumming; direct men to services and events specifically targeted to men; publish *Thunder Stick* and a Directory of Men's Services in the Lower Mainland to facilitate the above and, most importantly, encourage the formation of mens groups.

We facilitate the creation of small, self-managing men's groups as we believe men's groups are the most important vehicle for healing the isolation men feel and for helping us discover a grounded sense of the masculine. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camaraderie free of competition.

We maintain a centralized directly of men who want to be in a men's group in the Lower Mainland. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

Also available free of charge is the Directory of Men's Services in the Lower Mainland. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on the mailing list of Vancouver M.E.N., write to us or call and leave your name, address, postal code and telephone number.



Response

By Dean Rath

In the spring of 1991 Dean wrote a letter to his father (see last issue of *Thunder Stick*). That summer the two of them went away for several days and "hung-out". Last fall they got together again.

Last October, my parents called to let me know they would be in Vancouver in a week or so. As it turned out, they were here during one of the monthly Wisdom Council meetings put on by Vancouver M.E.N. I decided to ask my father if he would like to attend with me. I had mixed feelings about his reply. "Sure, sounds like a good idea" he said. Now what? When I mentioned to one of the organizers that I had invited my father to the meeting, he immediately asked if I would like to run the meeting that night. I accepted. After the drumming which we regularly begin with, I stood up, took hold of the "talking-stick" and introduced myself, and my father. I felt very proud to have him there and to be able to say that the difficult work I had done with him to bring us closer, had paid off. Never before had I felt so at peace and relaxed around him. I knew that no matter what he said in that room that night, it would be okay.

When I passed the talking-stick to my father, he told the group he was very happy to be there. He brought up two interesting points about the difference between men in his generation and mine. By serving in WW II, he and other men were in a sort of men's group that was very bonding, for those who survived. And when he was growing up through the dirty-thirties, he and others, were all in the same boat... that is, poor. As a result, they tended to pull together for a

common cause, which once again bonded them. It is interesting what I sometimes learn about my father by hearing him talk to others.

I had hoped that by bringing my father that night, the men in the room would be encouraged to talk about their fathers, and/or sons. The room quickly became a safe place to open up: to respect and honour the grief so many of us feel when it comes to looking at father/son relationships. And open up we did.



I also wanted to share with the other men the rewards I had reaped from the work I'd done. And encourage those men who still have the chance, to extend the invitation to their fathers. Some spoke that night of the fear they had about doing so. I sure know that one from my own experience. Others spoke of no longer having that chance as their fathers have died. For them I feel especially sad. The fear of missing the chance with my father is what finally spurred

me on. It's been 17 years now, since I first began to worry about the possibility of my father dying before I got to know who he was. During our trip away last summer, I was able to really take my father into my heart for the first time. As quickly as I did so, I was able to let go of him, as well as my long held resentments toward him. But this was only possible for me, after finally letting him into my heart.

At the end of the meeting, my father mentioned how pleased he was to attend, and that doing so had helped him with his perspective of me. By listening to the stories of other men's grief around their father's he was able to see me as less of an anomaly. ●

H O N E S T M E C H A N I C

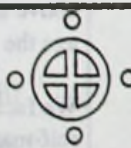
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Changes at Vancouver M.E.N.

Since the founding of **Vancouver M.E.N.** in the spring of 1990, the same group of 10 men have worked to bring you the workshops, men's groups, *Thunder Stick* and other services. We have called ourselves a Council and are the Board of this non-profit association.

In the past few months four members of the Council resigned in order to pursue new, personal interests and to allow for a process of renewal at **Vancouver M.E.N.** They are David Bernard, Michael Bertrand, Leigh Gabriel and Kolin Lymworth. Each has provided an important, sustaining contribution to this organization and to the men's community in Vancouver. Michael, Leigh and Kolin were part of the original small group out of which **Vancouver M.E.N.** emerged. They were the first to bring Michael Meade to Vancouver for a men's workshop and they decided that the money they made should go to building a men's organization. It was their vision and integrity that directly led to our existence. Michael Bertrand's contribution and experience with organizing workshops and publishing magazines laid the foundation for much of what **Vancouver M.E.N.** has achieved in two short years. We know we speak for the thousands of men who have benefited from the existence of **Vancouver M.E.N.** in thanking David, Michael, Leigh and Kolin for the enormous contribution they have made and wishing them good fortune in their new endeavours. ►

To Vancouver M.E.N.

I wanted to write to say a very "BIG" thank you for sponsoring me to attend the Guy Corneau workshop for mothers of sons. I would not have been able to pay for it on my own, and got so much out of it I can't even begin to tell you! I feel I have new tools now for raising my son and it has made such a big difference in our lives already it's incredible.

So wonderful of your organization to get things like this happening and have such wonderful people as Guy come to talk.

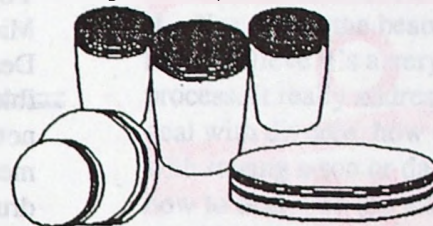
Again I want to say thank you and thank goodness **Vancouver M.E.N.** exists!

Sincerely from my heart,

Teresa Ring & Cody too •

We are still in the process of replacing them and have taken two new members onto the Council: John Brozak and Dean Rath. They join Gervase Bushe, Tom Glew, David Hanley, Les Leader, Don Marshall and George Schwab. We are very pleased to have Dean and John volunteer their considerable talents and energy to **Vancouver M.E.N.** We are all looking forward to finding new and exciting ways to serve the community. •

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Q Although rituals and ritual process are as old as human history, they appear strange and bizarre to men in our culture. What is it that makes ritual so unusual to us?

A I think part of the problem is we become so accustomed to our own everyday rituals that we just don't call them rituals. So, when we see modern men doing things that "primitive" or "primal" cultures do we think that's strange. It's kind of an odd paradox.

You can see teenagers going to a Mickey Hart concert or a Grateful Dead concert, which is an incredible ritual event, and we think nothing of that. But, if a bunch of men get together and are all drumming and participating and it's not a concert but there's a lot of participation, then we think of it as strange. What was once shamanism has now become show business.

Q So we passively watch rather than actively participate?

A Yes. I think a lot of it has become that. We go to movies, to drama, we go to the carnival or to a festival or rock concert and we watch basically. The kind of work we're doing is, as much as possible, highly participatory, involving and creative. So, we're attempting to get men to use all their creative processes, to create their own songs and dances - especially at this time of great change on our planet and within most peoples lives that I know.

Q How do you define ritual?

A Well, there's a lot of definitions. It's a way to contain or deal with mystery. There's always going to be something that we don't understand and that is beyond us. If we have a container

to work with that then it helps us to live the questions more fully and more completely. I don't think we'll ever have all the answers. It's part of human experience, of changing and growing.

Ritual is a way to call in all those different levels simultaneously, the physical, mental, emotional, spiritual and whatever is beyond that.

Q One thing men talk about in ritual work is the notion of sacred space? What does this term mean?

A Well, the way I understand it is that it's everywhere around us all the time. It's available at all times and places and it's up to us to recognize it. In most of the cultures we live in we've gotten out of the practise of noticing the sacred around us. If you go to a more primal culture or to all sorts of indigenous people you'll find that they see the whole world around them as sacred and as a living process of which they are a part.

We try to help men recognize the sacred space that's around them. It's quite a bit easier to do that out in the woods or whatever environment is near by that's a little bit more natural, a little wilder. That helps us to get in contact with that.

It's a little harder to go into the inner city, although certainly in Los Angeles a few weeks ago there was a lot of wildness and craziness. People would have a hard time saying there's any sacred space there and that's what happens I think when the sacred isn't recognized. I think what we saw there is the shadow of not recognizing sacred space and sacred time and not honouring young men's process and need to be initiated.

Q What are the best ways for men coming into “men’s work” to introduce themselves to ritual process?

A Well, I think the best way is just to give it a shot with someone who has some experience, such as a ritual elder perhaps, who has been through it a little bit more than they have and can guide the way. I personally feel that anybody can do this. We all have the capacity to do this kind of work. I think it’s in the hard wiring and is just a question of taking the initiative to give it a try.

We all create as kids. We’re always creating little ritual dramas for ourselves. We just need to be a little more open about doing that as adults.

Q What kinds of skills would a ritual elder need?

A Someone who’s done a lot of their own work, someone who’s been initiated themselves and has some sense of what it means to be an adult male. Someone who can act as a guide for other individuals. I think probably one of the key aspects, to me, of a ritual elder who’s working properly is one who gives everyone the space to be who they are and doesn’t impose his judgment on them but guides the process so each man comes into his own fullness.

Q How does all this ritual work relate to the question of masculine initiation?

A Well, masculine initiation usually is done in a formal way by using ritual. If it’s done informally sometimes the ritual container isn’t there. I think initiation happens. I think we’re initiated by the events of our lives. I mean, our parents die or divorce or we’re abused or we get hooked on drugs or whatever it is.

Those are all initiations in our lives.

It’s the job of ritual elders to assist young men in finding meaning in those events in our lives. The event that we create helps both older and younger men find the meaning of their initiations in their lives and not necessarily create new problems. We basically go back and look at what has happened and give them the opportunity to sacralize those events.

Q You have written and spoken about status rituals and creative rituals. What is the difference between them?

**We give men
the opportunity to
create ritual that inspires them
and fulfils the deeper needs of
their soul . . .**

A Most ritual you think of as kind of a repetitive thing. If you go to a Catholic church or a Jewish synagogue or a Methodist congregation, any of these, you do the same thing over and over again. These are what I would call status or maintenance rituals. You know, the way you come into a classroom, the way your family does Thanksgiving dinner. All these things maintain the structure the way it is. Those are very helpful for us as long as they don’t suppress.

Now, quite often, after doing these for years and years people do tend to lose the meaning of what it is they’re doing. At that point we need creative ritual to come in and help stimulate and find new ways that are more meaningful for the people who are doing this. I think the key to

creative ritual is that it enlivenes and enriches all those who are involved in it. Everybody feels like they’re growing and changing.

That’s what we try to provide in the work we do. We give men the opportunity to create ritual that inspires them and fulfils the deeper needs of their soul, to give them a way to pray in a way that feels right to them.

Q Does this help men deal with big issues, such as tragedies like death or divorce?

A Yes, that’s the beauty of it. I really believe it’s a very practical process. It really addresses how to deal with divorce, how to deal with raising a son or daughter, how to deal with the loss of a job or with anger over an old event in our lives or over abuse - whatever it is.

Q You would enact this out ritually is what you’re saying?

A Yes. What we would do is provide a container in which a man could really look deeply at these initiations that have already happened in his life and go into them and mine them for the gold that’s there. Now, not with a sense of trying to understand from an intellectual level but to really feel their importance in his life and that they have been milestones or marking points.

There’s always gold in the dark events in our lives. There’s always deep rich powerful soul-making meaning in these events.

Q There’s a lot of talk about ritual groups and process groups. How do you understand those distinctions?

A That can get very fuzzy. I think a ritual group tends to share

leadership, in other words one or more men may be leaders for a while and then it will shift and someone will serve as master of ceremonies but will not necessarily lead the group in its process. A process group is quite often led by a therapist or someone with some experience in doing deeper work - some emotions release or body work or whatever. That is done under the guidance of whoever is leading the process.

Quite often they get blended. I've led many groups where therapists are in the small group so they'll have the knowledge of what it takes to help a man go through a process. If someone is doing a piece of anger work, then there might be somebody there that can help facilitate that process. The men who are facilitating the process in a ritual group, however, would not see themselves as leading the group. Quite often no one in those groups is paid for their services.

Q So the group does ritual activities and may also be doing process work on their emotional stuff at the same time?

A Yes. It's very likely, especially since understanding has started to develop that men can assist one another in their process without being therapists.

Q Most of the groups here in Vancouver are not led by a leader or therapist. We don't call them ritual groups but the word process group does tend to fit.

A A lot of times they're called wisdom councils or clans or men's councils or things like that. They have different names in different parts of the country. You'd really have to talk to the individual men to find out what exactly is going on.

Q What is your experience with men and women coming together to do ritual work?

A Well, all the years I've been doing this work I've also been part of a community of men and women who do ritual process together. I've found they complement each other really well. There are some things I can never do around women and some that I can't do unless I'm with women. You can work in a vacuum or with only men on all your mother and relationship stuff, but then when you come back to the real world there's women there.

At some point you really need to deal with your power, partnership and intimacy issues around real flesh and blood women. I don't find any problems for men and women to come together to do this work. I think amazingly deep work can be done both ways. I believe they're all necessary.

Q Your men's council project has a wealth of resources to offer. Can you tell us more about the work you do?

A Primarily it falls into three categories. First, we assist men who are trying to start men's groups and offer them resources like books and journals and lists of workshops. Then, of course, we also do the rites of passage or initiation work to help men go through and understand the initiations that they've been through. We do that over a period of three weekends, one of which we'll be doing when we come up to Vancouver.

The third thing we do is a leadership training program, which trains men who are already doing work with other men to go back and work with small groups and be leaders in their own communities. So, it's kind of a three-stage

process.

Q What books are helpful to understand ritual?

A Well, there's a new one by Wayne Liebman, "Tending the Fire". There are some older resources books: "Rites and Symbols of Initiation" by Merceade Eliade. I think "The Golden Bough" by James Frazer is the bible of rituals from all over the world. There's a great book called "The Mythic Imagination" by Stephen Larsen. He works with men and women, but it's very useful in understanding how to use masks and dance and ritual process. I think it's probably one of the best out right now.

Some of the best books actually on ritual process are in the esoteric part of the bookstore. You can find a lot in witchcraft and magic and a lot of books written in England, like from the Celtic tradition.

For men and women working together there's all kinds of books in that area.

There's a new book by David Cohen called "The Circle of Life". It's mostly pictures, but it's just incredible. A picture is worth a thousand words. It's divided into different sections on ritual.

Q What kind of processes will you be using in your workshop here in September?

A Basically the work we want to do in Vancouver is getting into the deep masculine. It will focus on reclaiming the masculine spirit and the male lineage and going deeper into trusting ourselves as men, facing those fears, doubts and questions we have about ourselves as men.

We'll be looking at our relation-

ships to our fathers and other men in our lives, our own sons. And, whatever crisis things that men are into, any deep changes or things that are going on in the lives of the men at the workshop will be looked at.

Q Can you say a bit about what you'll actually be doing?

A We'll spend a bunch of time on the Friday night creating the container. We'll get agreement about what the working arrangements are going to be so everyone feels comfortable. Then on Saturday we'll look at the story of our relationship with our fathers and the other men in our lives and have a chance to share that story.

Then we'll be looking at that line of masculinity in our lives and where we've been wounded and how it's creating problems now - the gaps, wounds or stuck places where there's a lot of charge. We'll begin to create ritual

around healing whatever those different issues are. We'll do what we call a power dance that night, which will be an opportunity to take those wounds and do something about them in the context of a powerful ritual container that we call the power dance.

On Sunday we'll finish up the previous business and then basically close the container and honour the men who have done that work. We'll ask each man to do a ceremony toward the end that honours themselves as men. Each man will have an opportunity to stand and say how he feels about himself as a man.

Q We haven't said anything directly about spirituality. What about that in this context?

A To me all the work we do in the ritual context is spiritual. It's soul work. James Hillman makes a distinction between spirit work and soul work. He views spiritual

work as kind of going up and soul work as more or less going down and into the body.

The way I look at it it's really going to be going both ways. It usually does in these kinds of weekends. There's this deep soulful processing type of activity that happens but there's also this very high energetic uplifting experience. As the masculine spirit starts to rise the energy comes up as well. So, it's kind of riding this roller coaster up and down.

I view it as all spiritual work in the sense that spirit to me is around us all the time. It's more what I said previously about sacred space. It's available and we just have to recognize and call for it. We have to evoke it. We have to consciously say that yes, we want this for ourselves. ●

Vancouver M.E.N. is bringing Tom Daly to town in September. See ad on Page 24.

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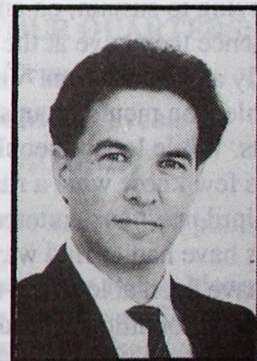
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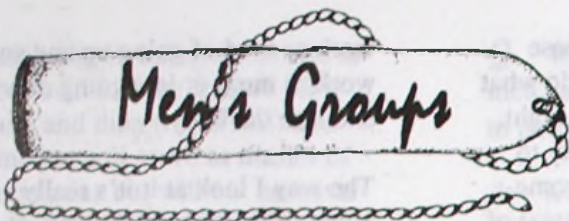


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A New Vision for Men's Groups

Tending the Fire: The Ritual Men's Group.

Wayne Liebman (1991)

St. Paul, MN: Ally Press.

Reviewed by Gervase Bushe

Last August in Mendocino at Bly and Meade's first men's conference for group leaders there was a lot of talk amongst the participants about a distinction that is emerging between "process groups" and "ritual groups". Process groups are those where men "process" their experience in order to find personal insight and therapeutic release. In such groups, a premium is placed on men challenging each other to uncover the truth of their personal lives. Most group therapy is like this, as are most support groups. The ritual group is something different, however. Here the purpose is to connect one's personal life to what is universal in the lives of men. It is an innovation (or perhaps, a recovery) that has come from men trying to sustain, on an ongoing basis, the type of experience they have at the five-day men's conference that Bly and Meade run. Virtually all the books and pamphlets on men's groups are based on process group models. While lots of people are familiar with process groups few know what a ritual group is or how to organize one. Until now those interested in developing ritual groups have had to find ways to adapt what anthropologists have been able to tell us about ritual in tribal cultures to modern conditions. *Tending the Fire* is, to my knowledge, the first book that offers a model focused specifically on men's groups in the late 20th century.

Wayne Liebman was one of the early innovators in searching for a new form of men's group. In the early 80's he and a group of men in the Los Angeles area began groping in the dark for a way to integrate mythology and ritual into their lives. They appear to have succeeded. A few years ago Wayne wrote a short pamphlet on what they had developed that got privately circulated. That pamphlet has been expanded into a paperback now available to the general public.

This slim volume (40 pages, plus appendix of resources) is a call to a vision of men's work that takes a different

fork in the road from what we usually call the therapeutic. It takes the path that goes down into soul. It is not about "fixing" men and making them different from who they are. It is about giving men a connection to something larger than themselves out of which they can find meaning in their successes and failures, their fears, doubts and joys. This happens when men discover in the myths, personal dreams, fairy tales, and stories of our ancestors motifs and patterns that symbolize what is true in their lives. As Liebman says,

The ritual men's group is a vessel which clears a place for the extraordinary in a man's life and so awakens his imagination to it. When this happens, his life is no longer just his life, but the characterization of a larger story telling itself through him. Every man has a story to tell.... Through a variety of methods, each man's specific material becomes a vehicle for the group to touch the more general theme it contains.... So the story moves from the individual to the group to the universal.... Each man feels himself living out part of the theme of maleness and the theme living itself out in him. He is thinking about himself mythologically rather than psychologically, and the significance of this is not that it gives answers to problems, or even that it compels creative responses to problems.... The man who first... related a story of heartache which initially detracted from his sense of being a man... now confirms that he is a man. His emotional nature - this time his sorrow, another time his joy - is part of his being a man.

Liebman does not say that ritual groups are better than process groups, just different. He acknowledges that some processing will go on in a ritual group, and that it is probably useful for men to have experience in process work, counselling or therapy so that they are not working out unconscious projections and other psychological defences during group time. The difference, he says, is that "the process group emphasizes the feeling life of men as individual human beings; the ritual group emphasizes the feeling life of men as men, pointing to something deep within and yet greater than their individual selves". He doesn't believe that any one group can do both ritual and process work and counsels men who form into groups to

decide which kind of group they want to create.

While the book does offer some ideas and techniques for ritual groups, that is not its purpose. In fact, offering a prescription for how to act in a ritual group would ultimately defeat its purpose. As Liebman says,

... while suggestions about organizing a ritual group can be helpful to interested men, it's a mistake to accept a prescription for going about it. The test of value for a particular structure, ritual, poem or story is whether (and in what way) it is affecting those who participate in it. The question men continually want to ask in this work is not if what they do is in accord with some outside authority or agenda, but is it in accord with themselves? Is the experience, right now, giving them a stronger connection to what makes them feel more like men? If the answer is yes, they're doing something right. Each man must resolve this for himself again and again.

The purpose of the book is to offer a vision of what we are trying to accomplish when men do soul-work together, and an invitation to explore and experiment with whatever works. And he does not pretend that this is easy to do or assured of success. One gets the sense in Liebman's book that being a member of a ritual group requires a lot of

hard work, with success interspersed with failure. It may take many months before a group of men is able to build a strong enough container to be able to dig deep enough to touch the mythic in their collective lives. And it is not about making life more comfortable or easy. In perhaps the most profound paragraphs in the book, Liebman outlines the essential courage required to take a group past the mundane into the numinous:

The group that meets for ritual purposes asks its members to surrender something of themselves. They surrender to the discipline of the ritual, to the space where the ritual is performed, to the force in the mythological world which the ritual honours or appeals to. With surrender comes fear: fear of uncertainty, fear of chaos, fear of buried pain, fear of being vulnerable in front of other men, fear that the group itself will be a failure. It's important to the group's success for each man to hold an awareness that he has fear, that no matter how adept he gets in the group his fear is more or less always with him, and that it resembles the fear of the other men. It's important for each man to take the risk of looking for his fears, experiencing them, defining them specifically, expressing them, finding correspondences to them in stories, looking for rituals to concretize them. In a strange way, fear is the only

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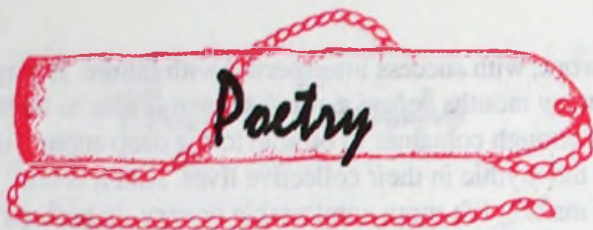
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compiled by Stephen Read

Mexico Poem

morning morning
new waves crashing on my heart
pelican fly past fantail blackbird
human noise no sense

sunlight moonshine
soft sand holdhand
walk with me

awhile

your smile a thousand suns
universe here now past a living death

could i learn to speak language of life?

bodyheart stiff
massage me back to life
let me live until death

* Charlie Stephens

the child moved through
the world of things
playing at names

he felt a warm and giving
shape and called it mother
he learned to grasp the firm
and leading hand that became father
he glimpsed a stripe through
jungle leaves and named it tiger
he came across a spot and called it
dog

he caught a flutter that
turned into a bird
he toppled into wet and called it
ocean
growing even larger
on the ledge called hope
he later travelled through life
with his pockets stuffed full of labels
sticking

sticking
making a chant
here is the wind let's call it freedom
here is a road i'll call it dead weight
here grows a feeling i know is a chasm
this is the time i'll call it late

and when they all asked
what he thought he was doing
he said
with a tear
i'm changing the world

*Kaymen Wolfchild

The Conductor

my forearms are clubs
like old turned-oak table legs
the arms of a man
they defend against the woman in me my
soul
who through me flows in shining silver
ribbons
to each fingertip
to orchestrate my mind my thoughts
my body my feelings
to harmonize out of infinite inner silence
the music appropriate to each starry
moment
when i trust her gentler venus strength

* Neall Calvert

Withering

We saw him on streetcar 201
juggling with phantoms
noted the deepening characters
on his infant's features
heard the muffled song
of his dream-filled nights

His manhood doubtful
slow to jump
cautious
wary
distorted around the edges
balancing stress
recounting experience:
'i kissed a woman from Israel
on leave from the army
i'm sure i tasted blood'
attending cinemas
three four times a week

Under the cover of darkness
he's fighting wars
making love
exploring ruins

We saw him on the corner
of Dundas and Pape
and wished him luck

* Peter Canakis

Cafe'

a round
table, hallowed circle.
tribal youth
 make offerings
rituals and secret
signals

 only they know
the code but
imbedded deep
in the tip of my tongue
is the word

 i want to utter
that will freeze them
in their tracks.
why i feel the need
 to do this
is a mystery
but leaving i turn
 and say it with my eyes.

*Kaymen Wolfchild

Prose fragment from 'the Boy who would be God'

Perspiring, clean muscle clinging to bone,
Marcus ran through his secret shortcuts:
up sheltered driveways and through rarely
used avenues. Heedless of stone lions with
eyes gouged, barely noting the obstruction
of tall grasses or briarbush, he plummeted
into the overgrowth. Few remembered this
path let alone used it. It lay between two
lots and must have once been valued for
the view upon the promontory. An old
bench constructed of worn stone and
parasitic wood staggered barely a metre
from the edge. He clung to the vines and
slid down the slope with measured caution.
The wariness felt in open parks spread
intuitively out of him. Setting foot upon
the rocky beach his hands brushed off
creepers. Soil and sweat mingled perfectly
across his forearms. He liked the smell.

A child of the suburbs, only recently
relocated to the rural parameters, his sense
of wonder was unrestrained. Happiness
moved across his body at the music of the
water. The lake stretched on for ever. No
one ruled the waters.

Marcus refrained from skipping stones or
tossing driftwood. He sat upon some wood
resembling the bones of a great sea beast.
He imagined its dramatic death, thrashing
upon the shore like a lobster. This fish
would have been too large for any butch-
ers' shop, he thought. The Sea stole its
flesh. It was picked clean, yellow like old
teeth.

* Peter Canakis

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Thanks for everyone who submitted their writings,
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Initiation



By Tom Daly

They began by locking me up in my own home, then stopping or changing all the clocks and unplugging the phone. They laid out some food and water, told me I could rest whenever I wanted, but that I couldn't sleep. I was being held prisoner by the brothers in my men's lodge. The purpose of this phase of my graduation ceremony was to cut me off completely from the outside world. I was to face myself, to look into my heart and soul through the mirror of my home space, to see who I was by what each room in my house said to me. The process took the rest of that day and most of the next.

About every two hours there was a changing of the guard. Each of the lodge brothers took a turn becoming "The Guardian", a black-masked figure with a red slash across the eyes. His uniform was a shapeless midnight-black cape. The Guardian never slept, never spoke. He was my silent witness. Sometimes I was aware of the man behind the mask, often not. My most profound moments came when I sensed he was a true witness, not thinking or judging, simply reflecting my experience of myself.

In one of those long hours, I was overcome with a profound sense of sadness mixed with joy. I wept deeply knowing I was being seen in a unique and very powerful way. Just being myself in my own place, no care-taking, no entertaining, no engaging, no mask. I felt loved and cared for by that dark angel.

After what I guessed to be about a day the Guardian blindfolded me. I used the time to sit quietly and think over where I was in my life. I was about to get my PhD., and my forty-third birthday was coming up. Not a significant birthday by most standards, yet for me it was monumental. My father had died in his forty-second year, just a month before his birthday. I was three and a half then. Many times I thought I wouldn't make it to forty-three either.

That year I had completed all that my grandmother and aunt had laid out for me after my father died. They wanted me to be a brave boy. They wanted me to go to America with the new parents they picked out. They wanted me to be a doctor. Almost unconsciously I did what they expected of me. So this marked the end of an old cycle. I had no more expectations to bear from my family of origin. And I wasn't sure who I'd be without them. I knew I was going to live my own life, the one beyond my father's life and my grandmother's dreams. I

was at the gate between my past and my future. I saw the grief-filled boy and the wounded warrior, the man with skeletons in the closet and the young king who was starting to build his own kingdom.

Before the graduation ceremony was over the lodge brothers shaved my head and beard, blindfolded me, rolled me up in a blanket and took me to the mountains for a sweat ceremony. After the rebirth in the sweat, they swaddled me in new white flannel, massaged me, danced for me, and gifted me with a man's medicine pouch. Two days later I returned to my house deeply grateful and knowing that I had truly been initiated. With my brothers' help, I had acknowledged and severed old umbilical cords, opened to my newly emerging self and made a sacred connection to those fine men.

This story is an example of what more and more councils and lodges are providing for their members. Soul food, in the form of co-created rituals to satisfy the hunger for rites of passage and sacred initiations.

Since my own graduation ceremony I have become more and more involved in teaching men about initiation and serving as a guide for other men's initiatory rituals. As I work with men I hear certain questions over and over. What constitutes a valid initiation for a man in a culture without an agreed upon rite of passage into manhood? When, where, and how does initiation happen? What determines the success of an initiation? Are there certain ritual components that are essential? What is the place and importance of ritual elders in the process? And how does initiation fit into contemporary men's councils, lodges or weekend gatherings? While I don't presume to have definitive answers, I will speak about what has grown from my wrestling with these questions.

I'll start with a broad definition. Initiatory experience is universal and fundamental to human growth and development. An initiation is any event that permanently changes our status, world view, or social condition. Initiations separate us from one life stage and bring us into another; they reshape us and make us aware of a new sense of ourselves. Whether we ritualize them or not, life is full of dramatic life-changing events that change us irrevocably. We are baptized and named, perhaps circumcised, begin school, have our first seminal emission, lose our virginity, take drugs, move out of our parent's house, experience the death of someone close, get married, become parents, get



fired or lose a job, divorce, have life threatening illnesses, or go to our first men's gathering. The list is long and varied. These events occur for different men at different times, adding to our personal and collective confusion. Some of us don't cut the cord with our mother until we are in middle age. Some don't bond with our fathers and our male lineage until after all the older men in our families have died. Some of us discover the sacredness of parenthood only after our children have gone.

The greatest problem for most of us is that many of these important initiations are not acknowledged in a sacred manner, or worse, they are ignored, denied, suppressed, or we are shamed or ridiculed about them. These are our sacred wounds, they shape us, they make us who we are. If we can see the traumas of our lives as a series of important initiations and not just random, catastrophic events then their meaning becomes clearer. If we attend to and honour them they can become a source of personal strength and help us to understand the myths we are

living. Often the events we regard as our deepest wounds are in fact initiations that broke us out of the unhealthy enchantments of innocence, grandiosity, passivity, violence, or addiction.

As James Hillman points out, these traumatic events themselves are not the problem, the problem is that we victimize ourselves by continuing to relieve them traumatically. As we begin to really face and dig into their meaning, their significance in our personal mythology becomes clearer. Those dark times become fertile compost from which we can learn and grow. What men are doing in many lodges and councils across the country is providing a sacred space for the creation of rituals that either reconnect us to the sacredness of the initiations we have already come through or help us develop new ones that fulfill the current needs of our souls.

I call these radical rituals. Radical because they get at the

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The Road Taken

By Bill Cote

I remember a day about six years ago looking in the mirror and, for one of the first times, enjoying looking at myself as a man. I had finally come to a place in my life where I started to explore and appreciate that man who was looking back at me. At that moment I felt a need to share my experience as a man with other men through writing, but wondered what I could share that would be of value.

This past weekend I led a group of 18 men through rituals and sharing to explore ourselves in powerful, dynamic, and fun ways. I see many men desperately seeking to explore their feelings and connect with their inner strength but not knowing how to begin the process. Often these men just feel the lack of "something" in their life and don't know where to seek help. I see the urgent need for men to develop inner wisdom and strength to balance. I believe only through finding balance within ourselves as men, and women can we share the joy and respect that creates healthy families and communities.

When I began to explore my maleness the main issue I was aware of

was "why do so many men need to be experts (at least in their own mind) so much of the time". I resented the fact that so often men I tried to interact with gave me advice or tried to impress me with their knowledge or "authority".

I consider the beginning of my self exploration as a man when I met a psychic who told me some things about myself and my family she could not have known rationally. My rational mind was confused. Yet there was an inner part of me that trusted my experience. I felt a tremendous compassion from this psychic. I wanted to learn more about the "psychic" way of knowing. I next met Stephen and Ondrea Levine who are meditation teachers and work with the dying. At their workshops I met many more people who had received terminal diagnoses. They seemed more alive than most of the people I knew. This encouraged me to get in touch with my own emotional and spiritual self.

About that time I decided to leave a 19 year marriage that was not working. I also left a job working in

the area of child abuse for government agency that, I believed, was killing me because of the physical and emotional demands. I left after becoming convinced that institutional care was not healing the people in the system including the workers. I went to work for an Urban Indian agency where I ran groups for youth and men. While there I experienced alternate forms of healing. We did sweat lodge ceremony for youth and families. Young people involved in the "sweats" and talking circles opened up in ways I had not seen in classroom or traditional counselling situations. I was also involved in taking a flesh offering with our sweat lodge leader. I cut tiny strips of flesh from his upper arm to offer to the fire as a sacrifice/prayer for his family and community. My mind was confused but I was very impressed by the strength and respect this man demonstrated in how he lived his life. The respect and willingness of such leaders to demonstrate commitment in their own lives also made a deep impression on the young people. We were also doing rituals and sweat lodge ceremonies with families and I watched respect between family members develop.

I facilitated men's groups for three years and developed a tremendous respect for using circles in which we shared our wisdom, pain, joy, confusion, and prayers as a healing process. I saw men developing



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support networks and begin to have respect for themselves.

About the same time I changed jobs, I met Jonny Moses, who leads the Red Cedar Circle. He shares the teachings of Traditional Northwest Coast Medicine with people of all colour and with permission of his elders. Through the Red Cedar Circle I found a family to provide love, acceptance, and encouragement that helped me understand family in a way I had always longed for. The rituals and practices of the medicine provided teachings and methods that allowed me to connect to my own spirituality and discover new ways of living. I began to understand that family did not mean being with a group of like minded people. Rather being with people in a respectful way. Liking each other became

irrelevant as we were to learn about respect, love, and trust family. Grandfather teachings depict the job of men as learning to listen to the sacred in ourselves, others, and the world. This strengthens us so we can encourage and provide for our families. Men's role is not to become an expert or to be consumed by external power but to study the teachings of the elders and the world (the Great Mystery). Rather than becoming decision makers men's role is to bring the people together to work together in ceremony or activity. The richest man is the one who provides the most for his community (gives his life to the community).

Another of the tasks of men is to study the young boys and encourage boys to explore their strengths. I had

opportunities to share in caretaking of the children as well as receive the wisdom and blessing of elders. I have been in the Red Cedar Circle for five years and feel I am just beginning to learn what it means to live in a sacred way. In this tradition it is expected that it takes a lifetime to even begin to understand the mystery of life. So we can take time along the way to enjoy the beauty and pleasure of life.

I am learning to experience the mystery of life by living more fully each day, and trusting that the creator will show me what I need for tomorrow. I was married this June and feel my involvement with family and community continues to grow. My ability to be present for my family is enhanced by my involvement with men who are helping me to discover new parts of myself. ●

Bodhi David Adam, MSW (candidate)

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Daddy, I don't want to go to mommy's house.

EDITORS NOTE:

The name of the child is fictitious. The author's name has been withheld.

This is the statement she persistently repeated before my two year old daughter found the courage to disclose the terrifying truth about the sexual abuse she withstood at the hands of her mother's new boyfriend. After some very difficult months of accumulating signs and painful indications, I brought Ashley to B.C.'s Children's Hospital and then to a child psychologist to whom she reported her on-going rape.

In the disclosure to a psychologist and a half hour video taped interview with the police detective, Ashley describes having to go down to the basement with her abuser while he forced her to "lay on the white and green wood while he would squirt her on her belly and her "vuvvy" (Ashley's word

for vagina), with his white gun while she cried and screamed 'no'".

Since the day of official disclosure the Vancouver Police Sexual Offence Squad have been conducting an investigation and numerous agencies have become involved.

Throughout the investigation, Ashley's mother has maintained a systematic effort to confuse and cover the truth with flimsy excuses and out right lies in a desperate attempt to save her boyfriend from prosecution.

I was compelled to seek sole custody with only supervised access for Ashley's mother. However, I was served first with a summons, informing me that Ashley's mother was suing me for sole custody on the grounds that I was verbally abusive. I have since been to court three times and failed to fully secure the safety of my daughter from this criminal, physical, emotional and spiritual violation.

Our judicial system is not set up for child protection and the evidence submitted, including a video-taped disclosure and a report from the psychologist with a full disclosure account, and a recommendation for the mother to have only supervised access to her child have not

convinced the court that Ashley is not safe with her mother. The three judges involved all warned the mother to keep her boyfriend away from her daughter, but failed to place my daughter within the safety of my care.

This decision was made based on "status quo", meaning, because our daughter had spent more time in her mother's care than mine, then she must stay there in spite of the obvious danger. Ashley's mother not only told the court that she intended to continue her relationship with the boyfriend, but recently revealed that she has been effectively concealing her pregnancy with their child throughout all three court appearances.


I've been overwhelmed by the poor condition of our child protection system and have become actively involved not only in the frustrating, often futile, battle to protect my own daughter, but also in changing our pathetic child rights legislation.

This has been, and is still, a very painful experience for both my daughter and myself and I have nearly exhausted my financial and legal options. We must change our neglected child protection system and I appeal to each of you to stop this court mandated abuse of our children. ●

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DATES: October 2, - December 4, 1992

TIME: Fridays 1-4pm

PLACE: 1880 Fir St., Vancouver

COST: \$60 per session

In this therapeutic training group,
therapists will experience process support
work. The group will include both personal
process and professional training.

Both group leaders are trained in su-
pervision and co-therapy.

LEADERS:

Sharon Hanley R.N.

Patricia Wilensky Ph.D., R.Psych.

For information and to register please call:

733-3351 or 322-6587

BE YOUR OWN AUTHORITY

**FOR BRAVE WOMEN WHO ARE WILLING
TO DEVOTE TIME TO THEMSELVES**

*You are unique
you are not alone*

*In this supportive circle of spirited women
who are willing to share their wisdom
we use the energy of the goddesses,
to reach inside ourself beyond our roles
into the woman that includes them all
find our deepest knowings
and the ways to manifest them.*

**TWELVE MONDAY EVENINGS
FROM 7 TO 10 PM**

**STARTING SEPTEMBER 21, 1992
AT 1880 FIR STREET**

**FOR INFORMATION AND TO REGISTER CALL
SHARON HANLEY 733-3351**

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guide to be completely trusted. The next step seems always to come out of place of darkness, out of the tensions of not knowing.

Carl Jung once observed that there were two types of people who came to him for therapy. One type were people who had difficulty adapting to life, were in a lot of pain and just wanted to be normal. The other type were normal people who were looking for something more in life; they wanted to go beyond the normal to find greater meaningfulness in their lives. Ritual men's groups are clearly for the second type of man. As Michael Meade puts it in his introduction to the book,

Like a band of hunters or a pack of animals, the ritual group is sustained by the willingness to wander along the uncertain edges of its terrain. It is there that the game is exposed, and will, like the red-cared Stag in Arthurian legend, lead the group on a wild chase, moving ever closer to the center of the forest. As in the animal pack or hunting band, the ritual group protects and nurtures all its members, yet benefits by uncovering and then encouraging the extraordinary capacities in each - this one sees better at night, that one is faster, and so on. If the metaphor for the group is hunting game in the forest of the soul, then it's the unusual, the rare, the abnormal, the extreme in each man that will develop from the uncertainty of the pursuit.

Wayne Liebman's *Tending the Fire* is sure to become a classic of mythopoetic men's work. It is short, well written, and provides enough guidance for men's groups to get their bearings and get to work. I encourage men, and especially men's groups, who have a sense that they want something other than getting together regularly to talk, to read this book and consider whether it provides a path worth exploring. ●

Initiation

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root of what individual men need at the soul level. Radical initiation rituals stand in sharp contrast to the many confusing status rituals that we received into the "good ol' boys" world of competition, denial, addiction, lying and powerlessness. Many of these initiations keep us locked into childhood and adolescent states. In many ways they are more like the rites of passage in primitive cultures that served to maintain the system, indoctrinating

all boys into a very narrowly proscribed manhood. Modern radical initiations include more self awareness and are more inner directed or motivated. Our age is one in which there is a possibility for more creativity and more personal responsibility in the process. At some point we must stop blaming our fathers and uncles for what they didn't do and get on with the business of creating what we want for ourselves.

In the early days in my own lodge we were the deaf, dumb and blind leading the deaf, dumb, and blind, but together we took a leap of faith, believing that collectively we could discover what was needed. We weren't disappointed. Though we made a lot of mistakes, we kept at it. In fact some of our mistakes turned out to be more important than our successes. During my graduation ritual there were several times where the process got off track. The men had to stop and council. Each time, our analysis took us deeper. We got stronger and clearer about what was needed.

When we began, all of us in the lodge were on an equal footing. We didn't have elders and mentors except through books, and our own inner resources. We all just took turns playing the role of master of ceremony or ritual elder. What we learned was that if someone could take on the archetype of Elder even for a few minutes in sacred time and space, then the event would be blessed. Now that some of us have been doing initiatory ritual for eight or ten years we have to be more careful of the danger of grandiosity and abuse of power. Especially the tendency to rigidify our process and think we know what is right for others. This is one of the places in which a powerful and healthy lodge or council can be tremendously helpful. Honest feedback keeps us on the right track. As we sit in a circle in our lodge meetings, each man is equal in his authority. Each of us trusts the others to speak his truth. We challenge one another and ask for response. We question external authority and strengthen each other's use of inner authority.

The council now has some old timers and some men very new to the process. The new guys add their freshness and creativity. The elders create very powerful containers and know something about when to push and when to lay back. They have well developed "bullshit detectors" from years of experience. All these factors contribute to the work evolving to deeper and deeper levels. An all of us now have the advantage of a genuine community of support to come into during each integration phase.

The very ambiguity and confusion about these issues ►

are revealing and important. Joseph Campbell has pointed out that we are a culture without a coherent myth. We are in a time of transition. Campbell's and van Gennep's model of initiation has three parts: separation, liminal phase (transition) and re-incorporation. That puts us collectively in the critical liminal, betwixt and between, place.

Traditionally this central time in the process is one of testing, when the initiate must go to his edges and face his fears and shadows without the support of his nuclear family, particularly his mother and father. The liminal phase is the most mysterious and disorienting for the initiate. Since as a culture we find ourselves in this part of the process, we have good reason for our confusion and lack of clarity. We also have reason for optimism. The very fact of our elders' abdication of their responsibilities in the area of formal ritualized initiation process has pushed us across a threshold. The image of manhood that worked for our fathers and grandfathers and the way they arrived at that manhood is being called into question. We are living in the transition time, the liminal. The new mythology of manhood is being formed by the way we live out our questions. ●

YOU WANT TO BE IN A MEN'S GROUP

Who do you call? These men will help put you in touch with a new or already formed men's group in their area.

Lower Mainland:

Vancouver M.E.N. 290-9988

Vancouver Island:

Jim Richardson
383-7664

Fraser Valley:

(East of Surrey)

Evan Brett
534-0205

Sunshine Coast:

David Evanson
886-9135

Northwest,

Prine Rupert to Smithers:
Richard Wiener 632-6382

South Okanagan,

Summerland to

Okanagan Falls:

David Tauzer 496-5435

Kamloops to Clearwater:

Rob Riddle
554-3112

Vancouver M.E.N. is looking for men to step forward to act as Regional Co-ordinators for men's groups in other parts of B.C.

We have a particular need for the north Okanagan region and for Prince George. All it takes is a little time and organization. We'll help you to set up and cover the minor costs associated with providing this important community service.

Distribution List

You can pick up your copy of *Thunder Stick* at the following locations. We publish four times a year, mid January, April, July, and October.

Vancouver

Banyen Books
732-7912

The Serenity Shop
873-3533

Granville Book Co.
687-2213

North Vancouver

The Serenity Shop
987-8726

Richmond

Srendipity's Backyard
275-1683

New Westminster

Visions Book Store Ltd.
520-0047

Coquitlam

Reflections Books
939-6000

Surrey

Phoenix Metaphysical Books
584-7684

Langley

Black Bond Books
530-6757

Maple Ridge

New Baba G Books
467-0998


White Rock

Whitby's Bookstore &
Coffee House
536-3711

Nanaimo

Spiritwood Books
753-2789

Events Calendar

Vancouver M.E.N.  events are for men only unless otherwise stated.

August


Drumming at Jericho Beach
on Sundays 2 - 6 pm
with Dido
Drums available
Info 734-DRUM


Weaving Our Wisdom Together
Women's Camp August 15-22
Hilary Mackey 251-9057 or Lucille
Laurin 987-4927
ad page 17

Babatunde Olatunji
August 24-28
Drum (6-7:30 pm) & Dance(8-10
pm) classes, \$20/drop in, \$90/ for 5
Trout Lake Community Centre
3350 Victoria Drive
Denise 873-2173

September

Shepherd Bliss & Friends
Week long Men's Week
at Hollyhock
Sept. 7-12
935-6465

 **Initiation for Modern Man**
Tom Daly Lecture for men and
women. Sept. 10 290-9988
ad page 24

 **Sacred Initiations for
Contemporary Man**
Weekend Workshop by Tom Daly
Sept. 11-13 290-9988
ad page 24

Be Your Own Authority
Twelve Monday Evenings
for women only
Starting Sept 21st
ad page 19

The Journey Home
Men exploring their issues with
Gerry Glock
Sept. 26-27
Context Associated 872-6711

**The Creative Path
to aliveness**
Alternate Tuesdays
beginning Sept 29
ad page 19


October


Group Therapy For Therapists
Ten week training course
for therapists Starting Oct. 2nd
ad page 19


Second International Men's Conference

Exploring Conscious Manhood
Oct. 16 to 18, Austin Texas
Registration 1-800-786-8584

Ongoing Events

 **Men's Wisdom Council**
The second Wednesday of every
month. 7:00-10:00 p.m.
see Happenings.

 **Myths after Midnight**
see Happenings.

 **Evening of Drumming**
Last Wednesday of every month.
7:00-10:00 p.m.see Happenings.

Regional Events

Victoria

Island Men Events
383-MALE


Men's Network Drop-in Meeting
Every fourth Monday: Aug. 10, Sept.
7, Oct. 5,

Men's Drumming Drop In
Alternate Mondays:
Aug. 3, 17 & 31, Sept. 14 & 28


Social Issues Meeting
Men in the work place
Call Joop 388-4748

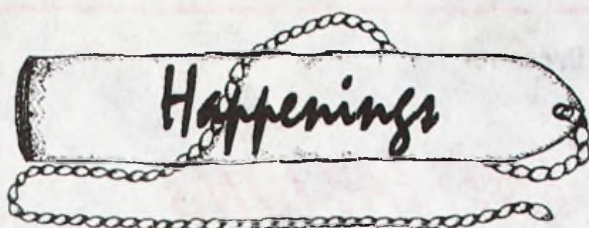
Men's Poetry Night
Call Mike 595-5006

Man to Man
Informal get together.
Call Chuck Groot 721-2909



Greg Exelby
220-1186


THE AIRPORT LIMOUSINE SERVICE LTD
(604) 273-1331
Fax (604) 273-4694



Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N.



Men's Wisdom Council

Often we are surprised at the humour, tears, wisdom or vision that comes forth from those participating. Meets the second Wednesday of every month. Aug. 12, Sept. 9 & Oct. 14. 2021 Columbia St. @ 5th. \$5 at the door. 7 to 10 pm



Myths after Midnight

We celebrate the Earth in all his/her beauty by weaving together old ritual with new ritual, old song with new and joy with sorrow. Meets 4 to 6 times a year to coincide with important earth festivals. Next one is Tuesday, Sept. 22.



Evening of Drumming

Many men have found group drumming to be a powerful experience, physically, emotionally and spiritually once analytic inhibitions are set aside. Whether you are a seasoned or neophyte player, come join us one evening a month for both structured and unstructured playing. Bring percussion instruments if you have them. Extras will be available. Drumming sessions are on the last Wednesday of every month; July 29, Sept 30 & Oct. 28. **NO SESSION IN AUGUST DUE TO BABATUNDE OLATUNJI - SEE EVENTS CALENDAR** NLP Institute at 2021 Columbia St. (at 5th). Starts 7 p.m. Drop in Fee \$5. For more information call Dean Rath 732-7025 or Jon Mara 682-4445.



Men's Groups

Are there existing men's groups who would welcome new members? Perhaps your group needs some new energy or some men may have left? Discuss this possibility with your group and if it is of interest leave a message at Vancouver M.E.N.



Directory of Men's Services in the Lower Mainland. Contact Vancouver M.E.N. for a copy or to list services of interest to men.



Handbook for Starting a Men's Group. Contact Vancouver M.E.N.

THE WORLD IS WAITING!

**Where do you want to go?
Be prepared: talk to someone who's been there.
Just got back? Share your adventures with others using new travel database.**

MEMBERS NEEDED!
\$20/year (many services)

CULTURE CLUB
#2, 2403 Trafalgar Street
Vancouver, BC V6K 3T2

DESKTOP PUBLISHING

Creative, Quick & Affordable

Do you need?

- ☐ flyers or brochures advertising your next workshop
- ☐ information packages describing the services you offer
- ☐ business cards or letter-head

*Let us
create with you!*

Michael or Juliette
739-9486



MICHAEL SYMONDS

*The Art of Personal
Empowerment.*

- REBIRTHING
- POLARITY THERAPY
- DIALOGUE

Practitioner/Personal Growth
Facilitator

669 1187



(photo by Roger Kose)

Vancouver M.E.N. Presents

SACRED INITIATIONS FOR CONTEMPORARY MAN

a Residential Workshop by

TOM DALY

RESIDENTIAL WEEKEND WORKSHOP FOR MEN

Friday September 11th, registration 6pm to 7pm

Sunday September 13th, closing 5pm.

Residential Camp one hours drive from Vancouver.

Cost: \$225 This includes meals and accommodation.

Initiation is something that occurs in stages. We have had many initiations in our lives and we will experience many more. We believe that initiation is something that occurs in cycles and that in our culture the sacred dimension is often left out of the process. We see this workshop as an opportunity to clarify those cycles and address the needs of our souls. We draw from a rich ancient mythic tradition that is fundamental to the male psyche; and we take into account the necessity of contemporary men to be more conscious of what is right for them individually. When a man connects with the deep, life-affirming male lineage in the supportive company of other men, he recognizes that he can blend the qualities of assertiveness, fierceness and courage with receptivity, gentleness and compassion. Such a man relates to himself and his world with respect and integrity. He follows the path of his true self with genuineness and conviction.

Through story telling, journaling, drumming, and male ceremony we will draw out and dialogue with both our shadow sides and our collective wisdom. We will answer the call of our hearts and souls to celebrate our beauty, our relationships and our connection to the earth.

This is the first residential workshop sponsored by **Vancouver M.E.N.** It is for any man who is looking for ways to live his life more fully and honestly and is willing to risk change. Some of the benefits from this residential experience are:

- ♦ appreciating who we are as men
- ♦ connecting to our fathers and our male lineage
- ♦ connecting to the sacred masculine spirit
- ♦ learning the true meaning of male friendship
- ♦ transforming our wounds and shadows into resources
- ♦ envisioning new directions and purpose in life

INITIATION

FOR MODERN MAN

Lecture for men and women

Thursday Sept. 10, 8 pm

Planetarium

1100 Chestnut Street

Tickets at door

Cost: \$10

TOM DALY, PH. D.

is Director of the Men's Council Project and is co-founder of the Men's Council Journal in Boulder, Colorado. He is a teacher, counselor, writer, master of ceremony, mask maker and dancer, with over 15 years experience in leading men's groups. His doctoral work explored initiations of contemporary men and the importance of sacred ceremony in that process. Tom has recently published articles in a variety of publications including: *Harpers*, *Wingspan*, *Edges*, *Man!*, *The Men's Council Journal* and *Thunder Stick*. As a leader Tom is known for his vision, honesty, courage and skill in guiding men on the path to their fullness.

To register for the residential workshop, send \$50 deposit to:

Vancouver M.E.N. (a non-profit Society) 3392 West 34th Avenue, Vancouver, B.C. V6N 2K6

For More Information 290-9988